FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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For Friends' Intelligencer.

MARYLAND ABOLITION SOCIETY.

Joseph Townsend, Elisha Tyson, and other philanthropists of Baltimore, were the founders of the Maryland Abolition Society. The Institution has been long since dissolved, and the records are probably in possession of the descendants of some of the original members. Jos. Townsend was a member of the Society of Friends, and a native of Pennsylvania. He removed to Baltimore in 1783, and died in that city in 1846.

In some account of his life written by himself is the following extract, which throws some light on the origin and labors of the Maryland Abolition Society:

"In the year 1789, when the principles of freedom began to prevail, and exertions were used for the liberation of the Africans and their descendants from slavery—which system prevailed to a great extent in this country, particularly in the Southern States—the writer was one of the few who were active in the formation of the Abolition Society in Maryland, which was similar to one previously formed in Philadelphia. An extensive field of labor was opened, and a large share of it devolved upon him, in which his time was considerably taken up, for a number of years; being employed by the Society, as a principal agent, in transacting its business, which caused him to travel several thousand miles to obtain information, and procure the necessary documents to establish facts where suits were depending relative to freedom.

During his Secretaryship to this Institution it became necessary to open a correspondence with many of the leading characters, both in America and Europe, who were embarked in the promotion of the same cause; which epistolary intercourse was maintained, both on that and on other subjects of a public nature, as long as they lived.

In a few years, through the instrumentality of this Society, several hundred persons were released from an unjust and oppressive servitude; and added to these, numbers were emancipated by will—which became a subject of serious consideration; for it was clearly foreseen, that the liberation of so great a number of uninformed men and women, without the capacity to take proper care of themselves, would be attended with unpleasant consequences, unless some plan could be devised to improve their understandings, and to elevate them in some measure from the degraded state into which they had fallen.

The members of the Abolition Society united in the proposition to build a house for the education of colored children, and for a place of worship, and by the aid of a generous donation of a valuable lot of ground on Sharp street, by one of the members of the Society (James Carey,) and the exertions of the building committee, in obtaining subscriptions, it was finally completed.

Notwithstanding the many discouragements they had to encounter, they had the satisfaction to find that the Africans and their descendants were entrusted with the entire management of the building in the course of a few years; and that it was afterwards conducted to advantage —a result which exceeded every expectation formed at the commencement of it."

For Friends' Intelligencer.

ABOLITION IN NEW JERSEY.

The valuable historical contribution of G. F., in the *Intelligencer* of 19th ult., has induced me to examine the records of the Pennsylvania Abolition Society, on the subject of slavery in New Jersey. It is a noticeable fact that nearly, perhaps all, the older Abolition Societies were originated and mainly controlled by members of the Society of Friends.

The following document, in the hand-writing of James Pemberton, a worthy elder among Friends, and a very active member (and afterwards President) of the Pennsylvania Abolition Society, is endorsed "Rough Draft of Address to the Assembly of New Jersey, on the Slave Trade, 1788."

To the General Assembly of New Jersey. The address, memorial and petition of the Religious Society called Quakers, respectfully showeth:

That the Christian religion is opposite in its nature to every species of oppression, and particularly to that which involves in it almost every other kind of guilt as doth the iniquitous commerce carried on to the coast of Africa for slaves—on a view and consideration whereof, the minds of the legislators in several of the American States have been so affected that laws have been enacted for its suppression, among whom the Assembly of Pennsylvania, at their session last spring, manifested their abhorrence of the inhuman traffic, which we have reason to fear will prove only a partial remedy, being liable to be evaded by avaricious unfeeling men, without the interposition of your authority and that of the Delaware Government, to which purpose the interesting subject has been brought before the House of Representatives there; and we are now further incited by an apprehension of religious duty, to request your serious attention to a matter in which the lives, property, peace and liberty of multitudes who are deprived of the opportunity of setting forth the miseries they suffer and of interceding for relief, are immediately concerned.

Personal freedom being the natural acknowledged right of all men, it must affect every benevolent mind with sorrowful reflections to observe that, in violation of the laws of justice and humanity, there remain many of the human species residing in this State, subjected to the arbitrary will and disposal of avaricious men, by whom they are sold into perpetual slavery, with the aggravated circumstance of being forever separated from those near ties of affection which subsist between husband and wife, parents and children, and often transported to distant places beyond sea; as also, that others who have obtained freedom through their own labor, by purchase, or the courtesy of their masters, who from a conviction of the injustice of detaining them in slavery have restored them to liberty, are nevertheless liable to be seized and again reduced to a state of bondage by persons actuated by motives of avarice and a thirst of gain.

We, therefore, earnestly petition that you would be pleased to revise the laws relating to the black people, which are now in force, and enact others with such wise amendments, alterations and provisions, as are adequate to the present circumstances of these oppressed people, founded on the principles of justice and humanity,—that their grievances may be relieved, and a final stop put to the importation or fitting out ships for the purpose of carrying on the unrighteous trade to Africa."

On the 26th of 11th month, 1788, (the same year,) the Legislature of New Jersey enacted a law amendatory of a law passed 3d month 2d, 1786, which prohibited slaves being brought into the State, if imported from Africa since 1776, under a penalty of £50, or if not so imported, under a penalty of £20, excepting settlers with slaves imported before 1776, &c.

The amendment of 1788, forfeits vessels and cargo engaged in the slave trade, &c. Also, prohibits any slaves to be taken from the State, without their consent, except where their owner removes his residence to another State. Also, removes all distinction on account of color in trials and punishments, and requires, under a penalty of £5, that all slaves shall be taught to read.

The following statement of the prosecution of the case of the negro Silas, may be interesting in this connection:

Richard Waln, in a letter to his son-in-law, Thomas Wistar, dated Walnford, 5th month 1790, mentions that several cases were about to come before the Supreme Court, and adds: "I fear to stand singly the ostensible advocate, and wish a committee of the (Abolition) Society would attend the next week, at Trenton Supreme Court."

The case was this: the slaves were left by will to be sold for fifteen years, and then to be free, within which time Silas and others were born, and claimed as slaves for life.

The Pennsylvania Abolition Society, in view of this and other letters from R. Waln, appointed a committee to assist him, consisting of James Pemberton and 12 others, nearly all of

whom were members of the Society of Friends. They reported 10th month 7th, 1790, "That on the 17th ult., Nicholas Colin, Thomas Harrison, Nathan Boys, Joseph Moore, Benjamin Hornor, Thos Parker and John Todd, jr., attended the Supreme Court at Trenton. That, being deeply sensible of the importance of this case to a great number of blacks, unlawfully held in bondage, they thought it proper to secure the aid of several able counsellors. That Jonathan Sergeant was therefore employed, and Elias Boudinot and Major Howell had promised gratuitous assistance. William Patterson generously refused a fee, and Miers Fisher, one of the Society's counsellors, gave his time and service without reward. That Chief Justice Kinsey, and his colleague, Justice Smith, from a kind consideration for the Committee, adjourned a very consequential cause, then before the court, in order to give them a hearing. That the counsel ably supported the cause of freedom and humanity, and that on the 22d, the court pronounced judgment in favor of the negro, in whose name the action was brought, declaring him to be a free man."

The argument for the plaintiff was, that no child of a servant could be born a slave, and that nothing was slavery, that was short of *all the days of their lives.*

Frelinghuysen and Stockton, on the other side, contended that the mother was a slave till the end of the fifteen years, and could not impart a better condition to her offspring, than she was possessed of.

Other suits were carried to a successful decision, in 1791 and '92, by R. Waln, assisted by the Abolition Society.

In a future number I propose to continue the subject up to the time of the abolition of slavery in the State of New Jersey. J. M. T.

Philadelphia, 3d month 25, 1864.

A CHILD'S TESTIMONY.

The following testimony was borne by Jane Simcock, a young girl about ten years and six months old, at a meeting in Wilmington, the 6th day of the 7th month, 1741.

"My friends, my heart hath been grieved this day, in consideration of the proud in heart; it seems to me that there are some in this meeting that think God cannot pull them down; but oh, my friends, if there be any such that think so, they are sadly mistaken, for God can pull down the strongest man or woman in the world. It is my desire that we may all come from the evil of our ways, and be obedient to God, that he may go along with us, and show which way he would have us go, and which way he would not have us to go. These words have pressed upon my mind, and in true obedience to God, I have dropped them amongst you this day."

SECRETS OF HAPPINESS.

A susceptibility to delicate attention, a fine sense of the nameless and exquisite tendernesses of manner and thought, constitute, in the minds of the possessors, the deepest under current of life—the felt and treasured, but unseen and inexpressible, richness of affection. It is rarely found in the characters of men, but outweighs when it is, all grosser qualities. There are many who waste and lose affections by careless and often unconscious neglect. It is not a plant to grow untended: the breath of indifference, or a rude touch, may destroy forever its delicate texture. There is a daily attention to the slightest courtesies of life, which can alone preserve the first freshness of passion. The easy surprises of pleasure, earnest cheerfulness of assent to slight wishes, habitual respect to opinions, unwavering attention to the comfort of others abroad and at home, and, above all, the careful preservation of those proprieties of conversation which are sacred when before the world—are some of the secrets of that happiness which age and habit alike fail to impair.

GOOD NATURE.

Good Nature! Blessed be the word, and more blessed be the thing signified! It would not be safe to assign it a rank. Yet, if there be another virtue more useful, more agreeable, we do not know its name. And what singular discrimination in the name! Most terms indicative of feeling regard the feeling as the *effect.* But here the cause is used to form the name. It is a state of the *nature.* It is that condition of the whole disposition which inclines it toward others' welfare. Good Nature is the shining out of kind and benevolent feelings in the social intercourse of men. It is Love, not in its higher moods and ecstasies—not dressed in robes of fancy, or walking in the high places of life, but Love in its every-day clothes and in the homely places of common life, performing minor social duties.

Is there any difference between Cheerfulness and Good Nature? Cheerfulness is a more active state, and though it usually carries kindness with it, there is something besides, an element of luminousness, a hopefulness and sparkle, that tend to exhilarate. Cheerfulness is always hopeful; Good Nature may be sad. Cheerfulness is always demonstrative and forth-putting; Good Nature may be quiet and self-contained. A man can hardly be cheerful without being good-natured; but he may be good-natured without being cheerful. Cheerfulness tells us that a man is himself happy, but Good Nature shows us that he would have other people happy. It is said that a "merry heart maketh a cheerful face," and that a "merry heart doeth good like a *medicine,*" but

Good Nature does good like *food*. If you are sad, sick, desponding—if you are lonesome, weary, or foreboding, then comes Cheerfulness in a friend's face like a ray of light after a long storm; it *does* do good like a medicine, and it is the pleasantest medicine to take that ever patient had presented to him in allopathic doses. Cheerful folks are God's natural comforters. Deep and abiding sorrows cannot be driven away by a mere shining face. These require stronger treatment. But great and real troubles are not the most frequent. The flocks and broods of grief are mostly made up of petty things, resulting from transient disappointment, weariness, misunderstanding, mortified vanity, wounded pride. These settle down on the mind as mists do in the low places of the field, and Cheerfulness falls upon them just as sunlight does upon morning mists, and shoots radiance through them, warms them, and sets them in motion, and moves them off, and dissipates them utterly. There are some persons that are blessed with such shining faces, that it would be well to employ them as neighborhood missionaries, and keep them in office as ministers of Cheerfulness.

But *Good Nature*, while it may not make such positive demonstrations as Cheerfulness, lying further in, and being more of the nature of an inward disposition or state of mind, need not fear comparison with its fellow-grace, and, for that matter, with any other virtue.

It is the natural antidote and prophylactic. It is to temper, what moisture is to fire. It withstands its outbreak, and when temper is aflame, Good Nature puts it out. Good Nature in a shop, on a voyage, upon a journey, among workmen, among companions, in the camp, is a wonderful preventive of mischief, and the arch-master of happiness! In so far as peacemaking is concerned, one good-natured man is worth a dozen merely conscientious one. If Conscience would only fall in love with Benevolence, and go always in its company! But it walks out with Willfulness, with Combativeness, with Self-Conceit, so often, that all their faults are apt to be charged to its account, and with some reason. And so it comes to pass that, in assemblies of men, Conscience is apt to produce turmoil, and obstinacy, and contention, for it uses its authority to put into law the dispositions of pride and conceit.

Now, Good Nature cannot be made the instrument of any malign feeling. It may err the other way—be a little lax in principle, a little indifferent to moral qualities, a little more anxious for peace than for rectitude, but this is a fault easily guarded against, and all good men know that truth and purity are far more likely to come out of benevelent dispositions than out of contentiousness. One might almost change the phrase of Scripture, in its application to ecclesiastical bodies, and, instead of Peacemakers, say, "Blessed are the good-natured men." For if they are not the peacemakers, they are the fathers of them.

Then, in the household, what a treasure is Good Nature! It is the oil that makes wheel and spring and hinge move easily and silently. Without it everything grates and cracks; with it, things move softly and harmoniously. *A good disposition* is of more value to domestic happiness than any, and I had almost said all, other dispositions together. Good Nature is not only itself a great good, but, like a warm and summer atmosphere, it promotes a thousand growths that would not otherwise come forth. It stimulates all that is good in men, and gives a chance for amiable traits to spring without fear of being cropped by the malign feelings.

Would it not be well if a little pains were taken to increase this generous and noble disposition? Would there be any harm in *preaching* about it, sometimes? Are there not hundreds of parishes in which generations have grown up without once hearing a sermon on Good Nature?

Would it not be well, in such sermon, to convince and convict parents of the sin of systematically destroying Good Nature in their children by their own example, by all that indulgence which enfeebles health and acuminates the nerves, by injudicious and passionate government, by unreasonable and provoking restraints, by taunting and teasing their children, and permitting them to do the same things among themselves?

But we must pause, or these remarks will be drawn out to a length that will destroy in our readers the very quality which we wish to induce.

If any society shall be got up, in consequence of these suggestions, we wish to join; and if any premium is offered for this quality, we will not promise to compete, but would sit as one of the committee.—*The Independent.*

For Friends' Intelligencer.

GOOD AND EVIL.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore by their fruits ye shall know them."—*Matthew* vii. 18, 19, 20.

It is clear to all discerning minds that as a nation we have not lived according to our profession. The Declaration of our Fathers, good in the sight of Heaven and grateful to the down trodden of the world, has only rested with us as a people to make us ashamed. What a fair promise before God and man! and by our acts how great a lie!

Are we then worse than other nations—a people of false pretences? We think we must admit

it, and more, that we can never be the chosen people of the Almighty unless we are born again. The principles directly antagonistic to the Declaration of Independence, which we have permitted to be cultivated among us, we liken unto a corrupt tree, which has grown until it has covered our land; its fruit is bad, and we cannot hope for better, for a corrupt tree cannot bring forth good fruit, and every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Let us reflect a moment and we feel sure all must stand convinced. With all our vain boasting as a people, we have not prospered, and like all pre-existing nations we are gliding in the current inevitably to downfall and ruin; all our resources are of no avail; they are only the glitter of a moment, a type of what we might have been. Our land of fair promise, of milk and honey, wealth of soil, and hidden treasures in the earth awaiting our bidding, hill and dale, valley and mountain decked in the loveliness of paradise, has been confided to us, and we are casting it away through our unfaithfulness, for God is not in us; we have preached Christ from the beginning, but not practised his precepts, and we are now being hewn down as a corrupt tree, and being cast into the fire. War covers our land. It is the fruit of wrong and injustice, a national crop which we must have the burden of gathering, and the laborers that fall in the harvest field are legion. It must be so; we may cry peace, but there can be no peace until the gleaners have passed over the wasted fields and gathered the last yield of our bitter planting, and so we must toil while we defy the Lord, for a corrupt tree cannot bring forth good fruit, and the wages of sin is death.

Why, then, do we hold out longer against the will of the Almighty? How many nations must rise and fall before God is acknowledged on earth as in heaven?

"A good tree *cannot* bring forth evil fruit, wherefore by their fruits ye shall know them." Here is a clear statement and easy guide, so simple and truthful that no man can fail to see what God requires of him? and as the declaration is equally clear that a corrupt tree *cannot* bring forth good fruit, and that every tree that bringeth not forth good fruit is hewn down and cast into the fire, it must be manifest to every reflecting mind that it is idle and wicked to resist the decrees of the Almighty. Man can make Constitutions and laws, but if unjust, God will break them, for nothing evil can stand; if a corrupt tree, it cannot bring forth good fruit and *must* be hewn down and cast into the fire.

Senators rise in the Senate Chamber and declare they will not recognize the equality of the negro; God says, "I recognize him." Ministers from the pulpit say, "we will have no hand in this war," and it is well, if the church has been righteous and just; but if not, then it cannot escape bloodshed, for war is the fruit of injustice and wrong. We cannot escape any of the fixed laws of the universe; everything is provided for, and it is only the good tree that can bring forth good fruit.

Let us then be wise and live; and that we may fulfil our duty, it is necessary that we make a covenant at once with our Maker to listen to His teachings; and as it is manifest that our national troubles are the result of disobedience to fixed laws, and that wrong and injustice to the poor negro have lost us our manhood, let us resolve now that Slavery and oppression of our fellow men must pass away.

Apologists say that all countries have to pass through civil wars; we would add, that they have never after been able to cast off the war power, and so nation after nation has gone down and been lost. Must we also fall? Has a people of truth yet to be born on the ruins of former nations; or may we break the spell which has bound us, and listen to the voice of the forefathers? We think our country may be saved, but we must first humble ourselves in the sight of God, and feel like the repentant prodigal. Who is so great among us that he should set himself above his fellows?

Are these views visionary and impracticable? Is it impossible for this people to adopt the teachings of Jesus? If not, then let us cultivate only the tree of truth and justice, that good tree that *cannot* bring forth evil fruit, and, as Jesus said, "If ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let our love and kindness extend unto the most despised type of the human family, the poor, abused negro. We must be just to him, or we cannot be just to each other. B.

MILITARY EDUCATION.

The training of men for war has been in all ages their chief pride and bane. Christianity, as a religion of peace, was meant to restrain and ultimately cure this great evil; but hitherto it has signally failed in its blessed mission, and even allowed itself to become a handmaid and patroness of the war system. In nothing has its degeneracy from the example and teachings of Christ and his apostles been more glaring.

Among the manifold evils sure to flow from our rebellion, we early expected, as a matter of course, special efforts to revive among us the old war spirit, and to educate our people more than ever in military habits. At the North these habits had long passed into very general disrepute; but no sooner did our government call upon the people to rally for its support in putting down the rebellion, than the warm enthusiasm spread like wild-fire all over the North,

and has ended in creating a popular demand that the whole community shall be skilled in the art of war as a measure of security against future rebellions.

We understand well the plea; but in truth there never was a blinder or more suicidal folly. "In the point of preparing for war," says one of our *religious* journals, "the South has shown more foresight than the North, and in the present contest has abundantly reaped the advantages of her thoughtful preparation. For many years past the larger slave States have each supported or contributed to support, by public funds, a military school, from which annually were sent forth among the population a corps of well trained officers. To the influences of these institutions may be attributed much of the singular readiness with which great armies were raised and disciplined in those States. In the North, on the contrary, the only noteworthy institution of the kind, prior to the rebellion, was that founded at Norwich, Vt., in 1820, by Captain Partridge. Since the outbreak of the war, however, schools of this sort have sprung up in considerable numbers, and have been carried on in some cases with marked success, entirely by private enterprise without assistance from the State."

A mode of reasoning quite general, but as false and pernicious as it is common. It was just this military training of the South, her habits of reliance on brute force as the ultimate arbiter, that tempted them into the fearful abyss of rebellion. In this reliance upon the sword, she had the example and sanction of the North, of the whole country; but if neither the North nor the South had been trained to dependence upon the sword as a proper means of gaining their ends, this rebellion could never have swept its besom of fire and blood over our land. It is a natural offshoot of the war system we have all along supported, and deemed vital to our safety and even existence as a nation.

At present, however, we barely allude to this subject. The time has not come for the mass of our people, or even our leading minds, to give it such consideration as it deserves. We must wait till these war-clouds have passed away; but sure we are that, sooner or later, it *must* be examined as it has never yet been, or we are doomed to the periodical return of just such evils as are now overwhelming us. We know not how long it may take to learn that in habits of peace, such as we have never yet learned, lies, under God, our only security for the future; but this lesson we *must* learn, and put in practice, or the days of our republic are numbered. We know too well that this warning will not for the present be heeded; but we deem it our duty as pioneers in this great Christian Reform, to put it on record for those to heed who will.—*Advocate of Peace.*

NON-RESISTANCE.

Ramond, in his "Travels in the Pyrenees," fell in from time to time with those desperate marauders who infest the boundaries of Spain and Italy—men who are familiar with danger, and robbery, and blood. What did *experience* teach him was the most efficient means of preserving himself from injury? To go "unarmed." He found that he had "little to apprehend from men whom we inspire with no distrust or envy, and every thing to expect in those from whom we claim only what is due from man to man. The laws of nature still exist for those who have long shaken off the law of civil government."—"The assassin has been my guide in the defiles of the boundaries of Italy; the smuggler of the Pyrenees has received me with a welcome in his secret paths. *Armed*, I should have been the enemy of both: *unarmed*, they have alike respected me. In such expectation I have long since laid aside all menacing apparatus whatever. Arms irritate the wicked and intimidate the simple; the man of peace amongst mankind has a much more sacred defence—his character."—*Dymond.*

SELF-CULTURE.

(Concluded from page 71.)

The succession of the seasons gives to many of the working class opportunities for intellectual improvement. The winter brings leisure to the husbandman, and winter evenings to many laborers in the city. Above all, in Christian countries, the seventh day is released from toil. The seventh part of a year, no small portion of existence, may be given by almost every one to intellectual and moral culture. Why is it that Sunday is not made a more effectual means of improvement? Undoubtedly the seventh day is to have a religious character; but religion connects itself with all the great subjects of human thought, and leads to and aids the study of all. God is in nature. God is in history. Instruction in the works of the Creator, so as to reveal his perfection in their harmony, beneficence, and grandeur; instruction in the histories of the church and the world, so as to show in all events his moral government, and to bring out the great moral lessons in which human life abounds; instruction in the lives of philanthropists, of saints, of men eminent for piety and virtue; all these branches of teaching enter into religion, and are appropriate to Sunday; and through these, a vast amount of knowledge may be given to the people. Sunday ought not to remain the dull and fruitless season, that it now is to multitudes. It may be clothed with a new interest and a new sanctity. It may give a new impulse to the nation's soul. I have thus shown, that time may be found for improvement; and the

fact is, that among our most improved people, a considerable part consists of persons, who pass the greatest portion of every day at the desk, in the counting-room, or in some other sphere, chained to tasks which have very little tendency to expand the mind. In the progress of society, with the increase of machinery, and with other aids which intelligence and philanthropy will multiply, we may expect that more and more time will be redeemed from mutual labor, for intellectual and social occupation.

But some will say, "Be it granted that the working classes may find some leisure; should they not be allowed to spend it in relaxation? Is it not cruel, to summon them from toils of the hand to toils of the mind? They have earned pleasure by the day's toil, and ought to partake of it." Yes, let them have pleasure. Far be it from me to dry up the fountains, to blight the spots of verdure, where they refresh themselves after life's labors. But I maintain, that self-culture multiplies and increases their pleasures, that it creates new capacities of enjoyment, that it saves their leisure from being, what it too often is, dull and wearisome, that it saves them from rushing for excitement to indulgences destructive to body and soul. It is one of the great benefits of self-improvement, that it raises a people above the gratifications of the brute, and gives them pleasures worthy of men.

* * * * *

I conclude with recalling to you the happiest feature of our age, and that is, the progress of intelligence, self-respect, and all the comforts of life. What a contrast does the present form with past times! Not many ages ago, the nation was the property of one man, and all its interests were staked in perpetual games of war, for no end but to build up his family, or to bring new territories under his yoke. Society was divided into two classes, the high-born and the vulgar, separated from one another by a great gulf, as impassable as that between the saved and the lost. The people had no significance as individuals, but formed a mass, a machine, to be wielded at pleasure by their lords. In war, which was the great sport of the times, those brave knights, of whose prowess we hear, cased themselves and their horses in armor, so as to be almost invulnerable, whilst the common people on foot were left, without protection, to be hewn in pieces or trampled down by their betters. Who, that compares the condition of Europe a few ages ago, with the present state of the world, but must bless God for the change. The grand distinction of modern times is, the emerging of the people from brutal degradation, the gradual recognition of their rights, the gradual diffusion among them of the means of improvement and happiness, the creation of a new power in the state, the power of the people. And it is worthy remark, that this revolution is due in a great degree to religion, which, in the hands of the crafty and aspiring, had bowed the multitude to the dust, but which, in the fulness of time, began to fulfil its mission of freedom. It was religion, which, by teaching men their near relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights, which opened men's eyes to all their rights. It was resistance to religious usurpation, which led men to withstand political oppression. It was a religious discussion, which roused the minds of all classes to free and vigorous thought. It was religion, which armed the martyr and patriot in England against arbitrary power, which braced the spirits of our fathers against the perils of the ocean and wilderness, and sent them to found here the freest and most equal state on earth.

Let us thank God for what has been gained. But let us not think everything gained. Let the people feel that they have only started in the race! How much remains to be done! What a vast amount of ignorance, intemperance, coarseness, sensuality, may still be found in our community! What a vast amount of mind is palsied and lost! When we think, that every house might be cheered by intelligence, disinterestedness, and refinement, and then remember, in how many houses the higher powers and affections of human nature are buried as in tombs, what a darkness gathers over society. And how few of us are moved by this moral desolation? How few understand, that to raise the depressed, by a wise culture, to the dignity of men, is the highest end of the social state? Shame on us, that the worth of a fellow-creature is so little felt.

I would, that I could speak with an awakening voice to the people, of their wants, their privileges, their responsibilities. I would say to them, you cannot, without guilt and disgrace, stop where you are. The past and the present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are, merely to toil, eat, drink, and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardships in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent. Do not be lulled to sleep by the flatteries which you hear, as if your participation in the national sovereignty made you equal to the noblest of your race. You have many and great deficiencies to be remedied; and the remedy lies, not in the ballot box, not in the exercise of our political powers, but in the faithful education of yourselves and your children. These truths you have often heard and slept over. Awake!

Resolve earnestly on self-culture. Make yourselves worthy of your free institutions, and strengthen and perpetuate them by your intelligence and your virtues.

THE PRESENT IS THE ONLY TIME.

If a man but glance over his yesterday, he will see at once how foolish it is to fret one's self about the time to come, for he will find in every yesterday, a miniature grave, as it were, dug by a too fearful imagination, in which is buried all his little store of daily happiness. Men slight the good they have, in their anxiety for the good to come. They waste their oil for to-day in fruitless attempts to procure a supply for the morrow, forgetting that he who replenished the cruise is inexhaustible. Trust in Him, and he will never fail you.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 16, 1864.

The historical reminiscences of G. F. in relation to the efforts of Friends in the establishment of Abolition Societies, and in the abolition of slavery, have induced examination, and in the present number will be found two articles bearing on the subject in New Jersey and Maryland.

DIED, at his residence in Richmond, Ind., on the 7th of 2d month, 1864, JACOB SAUNDERS, in the 72d year of his age; a member of Whitewater Monthly Meeting of Friends. The deceased was diffident, and unobtrusive in his manners, and much respected by those who knew him best. He was one who "studied to be quiet,—and to mind his own business,"—and was qualified to drop a word of counsel to the erring, or of encouragement and sympathy to the afflicted. His last illness was brief—but for him death appeared to have no terrors.

——, on the 14th of 2d month, 1863, SUSAN COOK, in the 84th year of her age; and on the 3d of 10th month, 1863, her sister, ANNA STUBBS, in her 80th year; both members of Little Britain Meeting,—the latter an elder for many years.

——, on the 14th of 3d month, 1864, NATHAN BROWN, in the 74th year of his age; a member of Little Britain Meeting.

——, in Middletown, Bucks county, Pa., on the 2d of 4th month, 1864, after an illness of 36 hours, JOSEPH K. TAYLOR, aged 38 years; a member of Middletown Monthly Meeting.

——, on the 22d of 3d month, 1864, at his residence in King township, Canada West, THOMAS N. WATSON, son of John Watson, within one month of the 52d year of his age, of disease of the throat; after a confinement of nearly five months to his room, he deceased suddenly. He was a useful member of our religious Society, a tender father, an affectionate husband, and a kind friend; one who will be missed in the community in which he lived, being one of those who never said to his neighbor, Go, and come again; always ready to do a kind action, when in his power to do it.

Also, nearly seven weeks since, a great grandchild, MERETTO HUGHES, about 7 years of age, the daughter of John W. and Elizabeth Hughes, of Schomberg. She made a triumphant close for a child of her age: her disease was scarlet fever; she manifested no concern at the approach of death; desired the attendance of relations and friends, and on the morning of her death, she knew every one as they approached her, called them all by name, and bid them "good bye." She had a sense of the glory that awaited her, and expressed that she saw Jesus; "I see him," she said, "with my eyes shut." To a cousin, some years older than herself, who was about to leave the room, she said, "Walter, dont leave me; stay and see me die." She retained her senses to the last, and appeared like an angel, with hands lifted up, as if in prayer to the Father of spirits. J. W.

Canada West, 4th month 4th, 1864.

DIED, On the 3d of 4th month, 1864, OLIVER H. son of Samuel Yardley, in his 37th year; a member of Philadelphia Monthly Meeting.

——, On the 4th of 4th month, 1864, MARY WILLIS, wife of James Martin, in her 74th year; a member of Philadelphia Monthly Meeting.

——, On the 8th of 4th month, 1864, ELIZA SMYTH, in the 62d year of her age; a member of Spruce Street Monthly Meeting.

[COMMUNICATED.]

——, at her home in Mill Creek Hundred, New Castle county, Delaware, on Seventh-day, the 19th of 3d month, 1864, REBECCA B., wife of George Thompson, aged 50 years; a member of New Garden Monthly Meeting. She was the child of religiously minded parents, and was left an orphan at a tender age; but the counsel and admonitions of a pious mother had left their impress on her spirit: for in very early life she manifested much religious feeling, and evinced a desire to become, "in spirit and in truth," a child of Him, who it is declared will ever be a father to the fatherless. During her early womanhood, she indulged to some extent, in the fashions and gayeties of the world; yielding to the gratification thereby afforded to a disposition naturally lively and vivacious. But soon these things became a burden to her, and she was made a bearer of the cross for Christ's sake. About this time, was begun the work of regeneration and purification, that was designed to qualify and prepare her to proclaim to the world the glad tidings of the gospel of peace. That truth had wrought its perfect work, those who knew her well can bear testimony. Her calm demeanor, the purity and quiet beauty of her life, during her later years, will ever be remembered. Gentle, generous and forgiving, her crowning virtue was that charity that "thinketh no evil; —that hopeth all things;—endureth all things." Her close was a triumphant one: her family and friends around her; her spiritual and mental vision unclouded, and conscious of her approaching end, but full of faith and hope of a blessed immortality, she quietly passed away from earth to the mansions of the Eternal, there to dwell with sanctified spirits that have gone before.

The concluding Meeting this season of the Association of Friends for the relief of the Suffering Poor, will be held at Race Street Meeting House, this 7th day evening, 4 mo. 16th, at 8 o'clock.

Jos. M. TRUMAN, Jr., *Clerk.*

For Friends' Intelligencer.

SWARTHMORE COLLEGE.

The following Minutes give information of the efforts which have been and are being made, within the limits of the Western Quarterly Meeting, in order to promote an increasing interest in the proposed school.

At a Conference, called by the Association of Friends, of Philadelphia Yearly Meeting, engaged in an effort for the establishment of a school at "West Dale," held at London Grove, 2d month 6th, 1864.

After the benefits to the Society of Friends, and to others, to be derived from such a school as proposed, had been presented by C. Biddle, E. Parrish and others, it was enjoined by the meeting, upon persons in attendance, to use earnest endeavors to stir up a more general interest in this important movement. Also, that at the close of the regular business of the several Monthly Meetings, embraced in the Western Quarter, it was enjoined on members now present to have this subject duly considered, and a committee was set apart to give proper attention thereto, and as far as way opens to secure subscriptions.

Said committees of the several Monthly Meetings to confer together and *co-work*, as on consultation they may deem best, and *unitedly* to form a body representing the limits of the Western Quarter, and thus relieve the Executive Committee of Philadelphia Yearly Meeting of this portion of its wide field of labor.

J. H. Jackson, *Clerk.*

In pursuance of the above stated objects, a meeting of such committees as were appointed and others interested, was held at London Grove, on the 21st of 2d month, 1864.

Committees from New Garden and Pennsgrove were represented, and the meeting was informed that some of the other Monthly meetings have the subject of appointment under consideration.

The following propositions were offered and considered; but in order that the co-operation of those meetings not represented here by committees may be had, it was concluded to adjourn this meeting to the 20th of the 3d month next, at two o'clock, P.M., at London Grove, for the further consideration of the subject.

The clerk was requested to inform Friends of the several monthly meetings; of this conclusion, and ask their prompt attention thereto.

Ellwood Michener, *Clerk.*

Propositions.

1st. That the present effort to establish a school embracing a preparatory, a normal and a collegiate department, is worthy of our support.

2d. That the *present condition* of the movement demands of all interested in right education, and desiring the extended usefulness of the Society of Friends, to throw their influence decidedly in favor of the *early* establishment of such an institution, and to aid by just and reasonable subscriptions.

[The proposed meeting was held on the 20th ult., and adjourned to meet at London Grove, on the 24th inst., when it is expected that some Friends from the city will be present. A general attendance is requested.]

We regard this movement as one of deep interest throughout our Society; and for the benefit of a good cause think it right to make some statements of its progress in this region.

Within the past two years several conferences were appointed by the Executive committee of Philadelphia Yearly Meeting, and attended by some of their number within the Western Quarter. At these a number of the younger heads of families and a few others gave their attendance, and generously fostered the good work by promptly subscribing to its stock. (The amount of subscriptions in our quarter has now reached $2875, 115 shares of stock, having been taken by 60 friends.) Most of our stockholders very properly assisted in adopting the present constitution—choosing the location, and in electing the Board of Managers to whom the advancement of this responsible and arduous trust is at present committed.

The early contributors we believe generally understand the embarrassing position in which their chosen agents without adequate means are involved. They are generally disposed to confide in their judgment as to the extent and arrangement of the institution needed, and which it is their duty to decide upon, erect, and organize in such manner as will best subserve the objects contemplated.

In approaching their task the Managers have made known, that owing to circumstances peculiar to the times, a larger amount of capital is needed than at an earlier date, it was hoped would suffice to start this institution with fair chance for success. But even to plan such an establishment demands that the amount of capital the Society is disposed to furnish shall be first ascertained. Based to serve the wants of so wide a territory, the Managers doubtless feel that to proceed to erect accommodations for a small number of pupils only would fail to meet the wants of the Society.

Such portions of the establishment as will be in first demand, do not admit of being built by sections, and hence such portions once commenced, the capacity of the institution cannot well be increased. With this understanding of the matter, some of our contributors favor a persistent effort being now made to canvass the merits of the whole subject, confident that as it comes to be better understood it will commend itself to a more general support, and the requi-

site capital be furnished. Such is the feeling of some who have countenanced this movement from its start, and contributed of their means Whilst the records of our Quarterly and of our Monthly meetings a few years back, show the dissatisfaction then felt with existing opportunities of education, they further manifest a general desire to get up schools to be taught by members and under the supervision of Friends. In some instances we find allusion made to an institution, such, in part, as that now sought to be established; but no way seemed then open to advance, beyond committee reports of an impracticable character. In strange contrast with the past feeling on this interesting concern, when the subject in its present *practicable shape* is proposed, some of our members fear it as something tending to the exaltation of man's intellectual powers at the expense of his religious sentiment.

Some Friends have long felt that our Society has not been meeting its duty in the educational field. Discouraged from working through the public school system, or co-operating in surrounding institutions, it becomes a duty to do our part of the work in such other way as may seem best.

Accepting then the present attempt to establish an educational institution to comprise a normal and a collegiate department, and preparatory classes as incidental thereto, as the *practicable shape* which surrounding circumstances and the judgment of many earnest minds have finally given to this long-standing concern, we trust it will soon receive more general support, and stand acquitted of hindering cavils, so at variance with our Society records on the subject. J. H. J.

"Mark the perfect man and behold the upright, for the end of that man is peace."

Thou shalt guide me with thy counsel, and afterward receive me to glory. Psalm lxxiii. 24.

I.

I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend by my side:
The only thing that I say to Him,
As He takes it, is "Hold it fast,
Suffer me not to lose my way,
And bring me home at last."

II.

As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand—
'Tis home, 'tis home that we wish to reach;
He who guides us may choose the way;
Little we heed what path we take,
If nearer home each day.

THE EARLY ROBINS.

Bird of Spring-time! Why so early
Hast thou wandered from thy home,
Whilst the brown wood still doth echo
With the Winter's dolorous moan?

Bare and leafless are the branches,
Ice-bound every crystal rill,
And the fleecy cloak of winter
Yet lies white upon the hill.

No soft breezes have been wandering
Through the wood with wooing sound,
And the wild flowers all are sleeping
'Neath the cold and frozen ground.

Yet I hear thee gaily chirping
In the gray dawn's early gloom,
And thy notes of gladness tell me
That thy harp is all in tune.

From its chords no note of sadness
Darkness o'er the spirit flings,
And our tears of anguish cannot
Jar the music of its strings.

Gay and jaunty thou art looking,
Robin Red-breast, on the spray;—
But now take a friendly warning—
Haste from coming storms away.

Many a leaf, by Autumn painted
With the hectic flush of death,
Yet will fall to earth and perish
In the chill of Winter's breath.

Who like pilgrims now are waiting,
Fluttering 'tween the earth and sky,
Ripening in earth's storm and tempest,
Ere upon her breast they lie.

Fearful blasts will yet go sounding
Through the woods their wild alarms;
And the forest trees, imploring,
Raise to heaven their naked arms.

Wields the Ice-king yet his sceptre,
Rides he still upon the gale;
From the storm-clouds yet will clatter
'Gainst our pane the rattling hail.

Though the brow of Winter brightens
With a stray gleam, bright and warm,
'Tis but like the flash that cometh
With the gathering of the storm.

Be not by it lured, sweet robin;
Tarry not upon the tree:
Wait till blue eyed violets beckon,
And white daisies nod to thee.

Wait till blossoms wild are throwing
Fragrance through each shady nook,
And the dancing leaves cast shadows
In the clear and laughing brook.

Wait till Winter's hushed to slumber
By Spring's gentle lullaby;
Then come with thy song of gladness,
Little minstrel of the sky.

Lafayette, Indiana. R. G. B.

"Blessed are the peace makers, for they shall be called the children of God."

"Gracious is the Lord and righteous; yea our God is merciful."

From the Westminster Review.

THE TUNNEL UNDER MONT CENIS.

(Continued from page 83.)

When this system was first proposed there were innumerable objections urged against it in the scientific world. It was declared impossible to construct recipients strong enough to hold a supply of compressed air, which was thought capable of bursting the vessel in which it was enclosed, and perhaps even of oozing out through the pores of the cast-iron plates of which it was made. The practicability of conveying compressed air to any distance through pipes, without a loss of tension rendering it utterly useless, was even more strongly and generally insisted on. Fortunately, the experience acquired at Bardonnèche affords a full refutation of these unfavorable predictions; for we learn that not only is there no escape of air from any part of the machinery or pipes, sufficient to stir the flame of a taper, but experiment shows that the loss of tension liable to be incurred in the transport of compressed air would not equal one-tenth of an atmosphere in any distance less than 25,000 mètres, or nearly four times that which it can be required to traverse for the works under Mont Cénis! Another fear also expressed by the opponents of the tunnel was, that from want of shafts the workmen employed must necessarily be suffocated; it is, however, found that though the temperature is somewhat higher, it is as easy to breathe at the further end of the tunnel as on the hillside itself, since a quantity of compressed air is daily impelled into the small section seventeen times greater than its cubic capacity, and this rush of compressed air not only renews the atmosphere, but also tends to moderate the heat generated by the presence of a large number of workmen in a small space, in which a number of gas lights are perpetually burning; for it has been demonstrated by experience, that when air is compressed it loses a portion of its natural caloric, whence it follows, that when it resumes its primitive volume on being allowed to escape, it is ready to absorb an amount of heat equal to that which it had previously emitted. From what we have already said, our readers will readily perceive that there need be no fear of the workmen being suffocated; nevertheless, the directing engineers proposed at least to double the supply of compressed air before the end of 1863.

At the northern entrance, the system employed for compressing air is different, and of greater general interest, since it is more readily applicable than that of the column-compressor, which requires a quantity of water and a fall by no means attainable everywhere, as was soon found to be the case at Fourneaux, where one torrent at a sufficient height above the engine-house had not the necessary supply of water, and another, which was abundant, had but an insignificant fall. To combat this difficulty, the first device was to raise water to the requisite height by means of hydraulic wheels, when a new invention, the pump-compressor, afforded a real solution of the problem, so satisfactory, that it will supply three times the amount of compressed air, while the machinery costs one-third less than the column-compressor. In this machine the compression is effected by a piston, which an hydraulic wheel causes to move backward and forwards in a chamber communicating with two vertical columns, supplied with water in such a way and such a quantity, that when one is full the other must be empty, and this occurs alternately as the piston moves. Each time a vacuum is left in the one, it is filled with air from the outer atmosphere, which the water on its return compresses until it acquires sufficient tension to raise a valve and escape into a recipient, just as in the column-compressor. In this machine, however, the air is driven into the vacuum by water flowing from an outer basin. This water serves a double purpose; when the column is full of air, it accumulates over the valve by which the latter has entered, and the superimposed weight prevents any leakage through this valve when the air begins to be compressed by the return of the piston; when, on the other hand, the the column is empty, the water flows in, entering with the air, and makes up for the loss of the water in the column caused by evaporation. Any extra amount which may thus enter escapes with the compressed air into the recipients, at the bottom of which it accumulates until it is enough in quantity to raise a concentric float under which it makes its way out, and which then closes again over the orifice. It is calculated that each pump-compressor is able to supply the works with thirty litres (nearly seven gallons) of compressed air per second, and when six of them shall be at work, according to the declared intention of the engineers, it is evident there will be no difficulty in obtaining a quantity of compressed air amply sufficient for the perforating-machines, for renewing the atmosphere in the tunnel, and for speedily clearing it of smoke after the explosion of the mines.

At Fourneaux, two other contrivances of considerable interest are in use. We have already said that the valley of Rochemolles is at a level considerably higher than that of the Arc; so much so, that the tunnel, which at the south entrance is at the bottom of the one valley, issues out at the north end at a height of 186 mètres (347 feet 10 inches) above the opposite one, in spite of the slope given to half of it. To obviate the inconvenience of having to drag everything required for the work in the tunnel up so considerable a perpendicular height, the

engineers bethought themselves of constructing an automatic plane between the platform at the mouth of the tunnel and the valley below, sufficiently wide for a double line of rails to be laid on it. At the top stands a large drum with a cable, each end of which is attached to a truck, one of which is at the top while the other is at the bottom. When the latter has been loaded, the former is filled with water, and descends by its own weight, dragging up the other as it moves; a contrivance by which a weight of fifteen hundred kilogrammes (not far from a ton) can be raised in a few minutes, and the water being emptied out of the truck which reaches the bottom, it is ready to convey another load to the top in its turn.

The second contrivance, peculiar to Fourneaux, concerns the ventilation. When the tunnel shall be completed, in order to allow the railway lines from each side to run into it, it will be necessary to make it take a curve up the valleys on each side, and a branch from the main tunnel is already being excavated for this purpose at Bardonnèche, in addition to the straight one, which will be kept open, as it facilitates the work and the admission of air. In spite of the straight line observed at Fourneaux, the slope inwards of 22 per 1000 is found to be a great obstacle to the entrance of a current of fresh air, in spite of the difference of temperature which had been counted on to promote it. A special contrivance has therefore been devised for sucking out the bad air which accumulates in the tunnel, through a large wooden conduit hanging from the roof. The torrent of Charmaix has been made to supply a small quantity of water with a fall of 70 metres (in round numbers 230 feet) which, by means of a wheel, sets two enormous pistons in motion. These alternately rise and let fall a mass of water enclosed in two chambers, communicating with the conduit from the tunnel; as the water sinks in each alternately the vacuum thus produced is filled by the bad air, which is immediately afterwards expelled into the outer atmosphere by the return of the piston; and it is calculated that in this way all the mephitic air likely to be generated will drawn off without difficulty, even when the works shall be under the centre of the mountain.

We have now sketched the peculiar machinery employed for tunnelling Mont Cénis. The perforators we will not attempt to describe minutely, partly because the extreme complication of parts necessary to fit them for their various functions is such as to render them unintelligible without the assistance of drawings on a large scale, and also because the great singularity in them that we wish to impress on our readers is quite independent of their arrangements and form; viz. that of their being kept in motion by compressed air, conveyed from a distance which even now exceeds a mile, and will be considerably more before the works are terminated. For the first time since the application of steam to machinery, a great engineering work is being carried on without its assistance; and the accounts given of the success attained in the employment of compressed air, as well as the small cost, calculated per dynamic horse-power, ought to command this great enterprise to general attention. Air is a commodity to be obtained everywhere; water is neither scarce nor dear, especially if we remember that it is by no means necessary to produce compressed air at or even near the spot where it is to be employed; for even supposing it has to be conveyed to a distance such as to occasion a considerable loss of tension (and experience, confirming the tables of the Commission, shows that this would not occur at any moderate one), it would suffice slightly to raise the degree of the original compression, a result which it is found can be attained by the same water power, provided the quantity of air to be operated upon be reduced in proportion to the additional tension it is desired to give it. The column-compressor, indeed, was not generally applicable, owing to the great fall required to make the water used for compression descend with sufficient impetus, but this difficulty is removed by the invention of the pump-compressor, for which but a very small quantity of water, and no fall, is required, and in which, if necessary, another motive power, such as the wind, we conceive, or steam, might be substituted for the hydraulic wheels used to move the compressing pistons at Fourneaux. A review intended for general perusal is not the place in which to discuss the applications which may be made of the working power contained in compressed air, nor to enter on the abstract scientific advantages it presents: nevertheless we cannot refrain from expressing our hope that engineers will take advantage of the works now going on at Mont Cénis to make themselves practically acquainted with this new motive force, and to study the use that may be made of it elsewhere.

(To be continued.)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

For Friends' Intelligencer.

VEGETABLE POISONS.

Of all plants distinguished for their poisonous properties, none occupy so prominent a position in the commercial and medical world as the tobacco and poppy; the one given by the new world to the old, the other by the old world to the new—used as are the leaves of one and the concrete juice of the other in similar ways and for similar effects by millions of the human

race; alike the subjects of the anathemas of the high dignitaries of the Church, the prohibitory edicts of Emperors and the counterblast of Kings; alike in the stern unyielding sway they have acquired over the perverted tastes and appetites of men, do they not seem almost identical, and worthy to be classed in the same category? Yet really they are very different; one the most useless, the other the most valuable narcotic known in the materia medica.

Although possessing powerful narcotic properties, tobacco is very seldom used as a remedial agent, on account of the excessive and distressing nausea it occasions; and in consequence of the unpleasant effects it sometimes produces on the system, it has to be used with great caution. Medical writers deprecate the use of it in any way; tending as it does to enfeeble the digestive powers, to produce emaciation and general debility, and to lay the foundation of serious disorders of the nervous system.

The poppy is supposed to be a native of Asia Minor, but has been introduced into this country as an ornamental flower; and one variety, the corn poppy, has become so fully naturalized that in many places it is likely to become a noxious weed. It belongs to the same order of plants as the blood-root, celandine, escholtzia, and a few others of like character, indigenous to this country.

All poppies contain more or less of the narcotic principle, but that from which the opium of commerce is obtained is botanically the Papaver Somniferum, growing from two to three feet high. The flowers are large and single except when highly cultivated, brilliantly white, and succeeded by a globular capsule from two to three inches in diameter.

All parts of the plant abound with a white juice, but the best opium is obtained from the capsule by making longitudinal incisions on its surface, every evening, and scraping the exuded juice off in the morning. An inferior article is made from a decoction of the leaves and stems of the plant, and formed into a kind of paste by the addition of various substances.

Medicinally, opium is sometimes used in substance, but more generally in its various preparations. The tincture of opium, commonly known as laudanum, is prepared by simply dissolving the drug in diluted alcohol. Morphia is the chief narcotic principle of opium, and is extracted by several chemical processes; this again forms the base of several preparations known as the salts of morphia, in which form it is most generally administered. Opium is also one of the principal ingredients of paregoric, Bateman's Drops, Godfrey's Cordial and many other popular sudorific medicines. It is produced in various portions of Hindostan, Persia and Asiatic Turkey. That from Aleppo is considered the best, but the greatest quantity is produced in India under the fostering care of the East India Company.

Curious as it may seem, it is yet true, that the most deadly and virulent poison known is elaborated within the kernels of some of our most valued fruits. The hydrocyanic acid, more commonly known as prussic acid, is contained in and can be extracted from the leaves and seeds of the peach tree, and in considerable quantities from the kernels of the bitter almond. Although found in the above-named fruits, the principal portion of the prussic acid of commerce is a chemical production, obtained from the cyanuret of mercury. This substance is so very fatal and so rapid in its effects, that one drop placed upon the tongue of an animal, produces death in a few seconds.

Ranking next to prussic acid in deleterious properties is strychnine, an extract obtained from the seeds of the strychnos nux vomica, and strychnos ignatia, or bean of St. Ignatius. The first mentioned tree is a native of the islands and countries bordering on the Indian ocean, and is of medium size, with a stout crooked stem and thick, shining leaves. The fruit is about the size of a small orange, which it much resembles, and consists of a soft white pulp, of which several kinds of birds are very fond, and numerous flat seeds, about ½ of an inch in diameter, of a greyish white color, very hard and tough, and are often known as "quaker buttons,"—the other is a native of the Philippine Islands, bearing a pear-shaped fruit containing from 15 to 20 seeds, about an inch long and half an inch in width. Strychnine acts principally upon the muscles, and is supposed to produce death by causing a suspension of respiration, resulting from a spasmodic constriction of the muscles concerned in the process. In a diluted state, it is used medicinally for the cure of paralytic affections and is considered a standard remedy in cases of palsy.

M.

Quakertown, 3d mo. 1864.

PARSEE LIBERALITY.—Five Parsee firms in London have contributed five hundred pounds sterling for the relief of the emancipated negroes in the United States.

The Parsees are the descendants in the East Indies of the fire worhippers, driven out from Persia on account of their religion. They still preserve their ancient religion, along with increased purity of morals.

The following is the correspondence announcing the gift:

[Copy.] "21 GRESHAM HOUSE,
23d February, 1864.

My Dear Sir,—Four of our Parsee firms of Gresham House, Messrs. Cama & Co., Byramjee, Cama & Son, D. D. Cama & Co., and Mo-

dy & Co., and myself, have subscribed £100 each for the support of the poor negroes who are emancipated in America from bondage by the benign Government of the United States of America, and I beg to send herewith a cheque for £500 on the bank of England, and request you, on behalf of the contributors of the same, to remit the equivalent to America, as you think proper; by your so doing we shall feel greatly obliged to you.

I remain, my dear sir, yours faithfully,

Russell Sturgis, Esq. M. H. CAMA."

FOR THE CHILDREN.

BY A MOTHER.

Morning Reflections.

Awake my soul, and prepare, like the morning sun, to dissipate all clouds that may darken the way; like the sun let me joyfully rise and illumine my pathway with bright deeds, holy thoughts, good resolutions, and heavenly hopes. Every morning God's love beams upon us; every day shows fresh tokens of kindness to his wayward children, calling them in gentle tones of affection to free themselves from sin, and to put on the robes of humility, purity, and innocence, and walk in the path which leads to Heaven. As there is no day without its temptations, no day in which we are sure we shall have no wrong feelings excited, let me, before I leave my room, ask God's assistance and guidance, and that he will write his blessed law upon my heart—the law of love and forgiveness.

Evening Reflections.

"Oh Lord, thou hast searched me and known me. Thou compassest my path, and my lying down, and art acquainted with all my ways." We cannot, if we would, go from the presence of the Lord. How beautiful and cheering is the thought that our heavenly Parent is ever with us to sustain us in trouble, to aid us in the path of duty, to conduct and guide us, to protect and save us from danger. May I never leave nor forsake my heavenly Guide through the journey of life, for although the way be thorny and difficult, He will never forsake those who trust in him, but will bring me safely to my heavenly home, where I shall dwell with him for ever and ever. And now, as the darkness gathers around me, I will commit myself to His care, whose presence makes all darkness light.

A GARDEN FOR EVERY CHILD.

One of the most attractive gardens the writer has ever seen, is in a narrow crowded street in New-York city, where the land is worth more than a dollar a square foot, and buildings are packed together as closely as it is possible to place them. As there is not space for wide houses, most of them have been run up four, five or six stories high, and every room is occupied with goods for sale, or machinery and workmen, and here and there, clear up in the topmost story, live a family of poor people. The garden we have in mind, belongs to such a family. "Do they make it in the yard?" asks some little girl who has never visited the city. No, there are no yards there. The houses occupy all the ground except the street, and that is covered with paving stones so thickly that you could not grow a radish between them. "Where can this wonderful garden be?"—It is on the window-sill in the highest story of a house, in a room occupied by a poor woman and her three little girls. It is only three feet long, and about one foot wide, made in a box filled with earth and fastened to its place in the window in the summer, but carried within during winter. From it grow two Morning Glory vines which twine around the window frame; a monthly rose blooms in the center, and a Geranium and a Mountain Daisy complete the garden. "Why that is not much!" says some young reader. Perhaps not to you, nor to the thousands of people that pass that way every day without even caring to glance at it, but to those three little girls it brings more pleasure than many a rich man enjoys from extensive grounds and costly green-houses. *They cultivate the flowers themselves.* They know every bud and leaf and blossom; they have watched them day by day, welcoming each tiny shoot as it peeped forth from the parent stem, petting each bud as though it could understand their prattle, and a joy has sprung from every flower to nestle in their own hearts. These children are gentler, kindlier and more loving, for their care of their little garden—can you wonder that we say it is most attractive? Is it not a beautiful thing?

Now who can not have as large a garden as this, and find it as great a source of happiness? Most of the girls and boys of the *American Agriculturist* family live where there is room for them to plant and train many flowers, and even fruit and vegetables. Begin the work this spring. Do not undertake too much, ask for the use of only so much ground as you can attend to well; learn, by watching others, by reading, and by inquiring what and how to plant and cultivate: and before the summer is over you will find more pleasure than a whole candy shop or a toy store could give, even if it were all your own.—*American Agriculturist.*

ITEMS.

The laying of four hundred and fifty miles of the new telegraph cable to India has been successful, and a telegram from the Persian Gulf announces that the paying out of the line towards Europe is about to commence.

COAL OIL IN RUSSIA.—A formation similar to that of the oil-producing regions of Pennsylvania, has been discovered in Russia. Colonel Gowen, an American, has obtained from the Russian Government a lease of fifty thousand acres, upon which he will carry on his explorations for coal oil.

For Friends Intelligencer.

REVIEW OF THE WEATHER, &C.

THIRD MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	3 days.	6 days.
Rain all or nearly all day,	7 "	2 "
Snow, including very slight falls	10 "	6 "
Cloudy, without storms,	3 "	4 "
Clear, in the ordinary acceptation of the term,	8 "	13 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &C.	1863.	1864.
Mean temperature of the month at Penna. Hospital	37.25 deg.	40.59 deg.
Highest do. during month,	67.00 "	58.00 "
Lowest do. do. do.	17.00 "	22.00 "
Rain during the month,	5.88 in.	5.17 in.
Deaths during the month, counting four current weeks in each year.	1172	1506

Average of the mean temperatures of this month for the past *seventy-five* years,	38.94 deg.
Highest mean of do. during that entire period, 1859	42.25 "
Lowest do. do. do. do. do. 1843,	36.00 "

The *decrease* in the quantity of rain, alluded to in last month's review, continued until the 25th of the present, on and since which time nearly the whole of that recorded above for the present year has fallen.

My manuscript tables of temperatures, compiled from the most reliable sources I could obtain, commence with the year 1790, and a hasty examination of the three months of the year just closed discloses the interesting feature that, dividing the *seventy-five* years into periods of *twenty-five* each, there has been (with one trifling exception which may be noticed) a gradual *increase* of temperature, viz:

AVERAGE OF TEMPERATURES OF EACH TWENTY-FIVE YEARS, VIZ:

	From 1790 to 1815,	1815 to 1840,	1840 to 1864, inclusive.
First Mo.	31.20	30.60	32.75.
Second Mo.	36.60	38.88	38.93.
Third Mo.	37.28	38.36	41.16.

If not lost sight of, this comparison will be continued from month to month in each successive review. J. M. E.

Philadelphia, Fourth Mo. 2, 1864.

The Treasurer of the "Women's Association, of Philadelphia," acknowledges the following receipts from Friends in the country, since last Report:—

From a Friend in New Jersey	$10 00
Makefield Association for the Relief of the Freedmen	30 00
Friends of Chesterfield, N. J.	6 00
Friends of East Goshen,	10 00
Friends and others of Darby Monthly Meeting	36 00
Radnor Prep. Meeting	2 00
Friends of Farmington South Prep. Meeting, New York	20 00
Friends and others of Camden, N. J. and Clothing valued by them at	65 50 20 00

MARGARET A. GRISCOM, *Treasurer*,
1028 Arch Street.

Philadelphia, 4th mo. 7, 1864.

All donations in Clothing or Goods should be sent to A. H. LOVE, 212 Chestnut St.

The following amounts have been received since last acknowledgment by the Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen":—

From Friends of Darby Monthly Meeting, and others	$20 00
Fallowfield Mo. Meeting and others	23 50
London Grove	17 50
Farmington, N. Y. Mo. Meeting	40 00
Alloway's Creek Prep. Meeting	35 00
Centre Mo. Meeting and others	130 00
Richland Preparative Meeting	64 00
City Contributions	371 00
	$881 00
Acknowledged previously	$6149 60
Total	$7030 60

M. SAUNDERS, *Treasurer*.

Philadelphia, 4th month 9th, 1864.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of superfine Flour at $6 37, extra at $7 00. Penna. and Ohio family at $7 31 and $7 75 per barrel, and fancy at 9 50. Small sales to the trade from $6 25 up to $9 25 for common and fancy. Rye Flour is quiet at $6 25. In Corn Meal nothing doing.

GRAIN.—Sales of good and prime Red Wheat at $1 76 a 1 82 per bushel, and white at from $1 95 to 2 00. Penna. Rye is scarce at $1.36 a $1 40. Corn—Yellow is in demand at $1 27 a 1 28 afloat. Oats are unchanged—sales of Penna. at 88 a 90 cts. 1200 bus. Maine Barley sold at $1 42, and 700 bushels Malt. at $1 70.

SEEDS.—Cloverseed is in good demand at $7 50 a $7 62 per 64 lbs. Timothy is unsettled at $2 25 a $2 75 per bushel. Small sales of Flaxseed at $3 35.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for Boys and Young Men.

Geo. A. Newbold, *Principal.*

Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.

4th month 16, 1864.—tf.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.

The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.

TERMS, $70; one-half payable in advance, the other in the middle of the session.

For further particulars address,

Henry W. Ridgway,

Crosswick's P. O., Burlington county, N. J.

4th mo. 9, '64—3m

BELLEVUE FEMALE INSTITUTE.

A Boarding School for Girls.

This Institution, *beautifully* and *healthfully* located in the northern limits of Attleborough, Bucks co., Penna., will commence its Spring and summer term on the 19th of Fifth Month, next, and continue in session twelve weeks. The course of instruction is thorough and complete in all the elementary and higher branches of an English, Classical, and Mathematical Education. The French language is taught by a native French teacher. Circulars giving full particulars may be had on application to the principals, Attleborough P. O., Bucks County, Penna.

Israel J. Graham.
Jane F. Graham.
Principals.

3d mo. 26, 1864-3m.

WANTED by a Friend in the country, a lad who wishes to learn farming. He must be the child of a member, and will be considered as one of the family. Apply to Emmor Comly, or Amos J. Peaslee, Clarksboro', N. J.

HOMER EACHUS, COLLECTOR, No. 2025 Wood Street, Philadelphia. Difficult Claims energetically presented.

Unincumbered Real Estate of the value of $15,000 *as security for fidelity in making remittances of proceeds. Reference is made by permission to*

William P. Walter, 1233 Market Street, Philada.
J. J. Kenney, 1920 Green Street. "
Thomas H. Speakman, Attorney, 26 N. 7th St., "
Dr. A. Langdon Elwyn, 1422 Walnut Street, "
Andrews, Colby & Thompson, Attorneys, 37 Wall Street, New York.

Correspondent in New York.

H. Y. CUMMINGS, Attorney, 34 Wall St.

1st mo. 23, 1864.—3mos.

WM. HEACOCK, GENERAL FURNISHING UNDERTAKER, No. 18 North Ninth Street, West Side, Philadelphia. Constantly on hand a general assortment of ready-made Coffins, and every requisite for Funerals furnished on the most accommodating terms. Lead Coffins furnished at the shortest notice. Lots, Half Lots, and Single Graves in all the principal Cemeteries, for sale

5th mo. 1863—1 yr.

FOR SALE BY THE SUBSCRIBERS, SEVERAL sets "Friends' Miscellany," 11 volumes in each set, newly bound..... $7.50
A few copies Job Scott's works, 2 vols..... 3.50
Hugh Judge's Journal..... 70
Memoirs, Ann Byrd, Isaac Martin and Rufus Hall, each..... 25
Also, Journal of John Comly..... 1.50

CHARLES COMLY, Byberry, or,
EMMOR COMLY, No. 131 North 7th St., Phila.

1st mo. 23, 1864.—t. f.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on Ebenezer Hance, near the premises.

WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
Edgewood, Bucks Co., Pa.

3d mo. 19, 64.—tf.

WANTED.—A situation as Teacher or Governess by a young woman, competent to give instruction in any of the English branches, and Latin.

Apply to Emmor Comly, 131 North 7th St., Philada.

3d mo. 12, 1864.—3t.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, 2d floor No's. 17 & 19 South Sixth Street, Philada. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.—3d mo. 12, '64. tf.

STOKES & FOULKE, MERCHANT TAILORS, No. 561 Arch St., have on hand a good assortment of CLOTHS, CASSIMERES and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices

Particular attention given to making Friends' Clothing. 9mo. 12, '63—1y.

STEPHEN COX & CO., GENERAL COMMISSION Merchants, for the sale of Flour, Grain, Seeds, Potatoes, Beans, Foreign and Domestic Fruit, and all kinds of Country Produce, No. 236 N. Wharves, Philadelphia, Pa.

WOULD REFER WITH PERMISSION TO

Wm. Neal,	Philadelphia.	Peter Sherman,	Philadelphia.
Isaac Jeans & Co.,	"	Sharpless & Sitzer,	"
Drexel & Co., Bankers,	"	George Quimby,	New York.
Budd & Comly,	"	Ward & Brother,	Rochester, N.Y.
Geo. Keck,	"	Dare, Sproston & Co.,	Baltimore.

4m 25 '63—1y